“So these little boys who are taking to Kṛṣṇa consciousness, just like Prahlāda Mahārāja, *mahā-bhāgavata*, he is also playing the part of a child, immediately falling down; so these children who are here, even imitation, it will not go in vain. Kṛṣṇa is so kind, as it is said here, *sva-pāda-mūle-patitaṁ tam arbhakaṁ* (SB 7.9.5). Although they are innocent children, but when they're offering obeisances to Rādhā-Mādhava it is of value, "Yes, very good." It is going to their credit. It is not bad. Some may think that these boys are brought here and their life is being spoiled; they are not being educated in the modern way; they're simply chanting, dancing and offering. But that is the real education. *Tan manye adhitam uttamam*, Prahlāda Mahārāja. *Śravaṇām kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyām* (SB 7.5.23), the devotional service. *Tan manye adhītam uttamam*. They are being first-class educated, these boys, they, simply by chanting and dance. Don't be disturbed, that "My child is not being educated." What is this education? This education, this bodily concept of life, it is not education. That "I am this body," "I am Indian," "I am American," "I am *brāhmaṇa*," "I am *kṣatriya*," "I am white," "I am black," this education, the whole world this education is going on, nationalism, in the name of nationalism, communism, socialism. They are all bodily concept of life. That is not education. That education is useless, because this kind of education will not stop the process of birth, death, old age and disease. They may be technical education, temporary, some bodily comfort, but this is not taken as education. Real education is *brahma-jijñāsā*, *athāto brahma jijñāsā*. That is real education. What I am, that is *brahma-jijñāsa*. *Ahaṁ brahmāsmi*. When he comes to the conclusion that he is not this body, he is spirit soul, that is real education. ”---
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“**Prabhupāda:** Hmm. So, what is that thing which is living and dead? The body. The body is living and dead. So Kṛṣṇa indirectly, or directly, chastised Arjuna that, "The behavior that you are showing, it is not like a learned man." *Nānuśocanti paṇḍita*ḥ. That means indirectly He said that, "You do not know things are there. Not learned. You are fool." In spite of Arjuna speaking so many things in support of his being nonviolent and not to kill his kinsmen, Kṛṣṇa chastised him that, "You are not learned. You are fool."
So this is the position. Those who are under the bodily concept of life, they can speak so many learned things, but after all, they are fool.

> *yasyātma-buddhi-kuṇape tri-dhātuke*
> *sva-dhiḥ kalatrādiṣu bhauma ijya-dhīḥ*
> *yat-tīrtha-buddhiḥ salile na karhicij*
> *janeśv abhijñeṣu sa eva go-kharaḥ*
> (SB 10.84.13)

In the *Śrīmad-Bhāgavatam*, those who are under the bodily concept of life, they are described as follows: *yasya ātma-buddhiḥ. Ātma* means self. *Ātma-buddhiḥ*, "In this body." What is this body? *Kuṇape tri-dhātuke*: it is a bag of three elements, *kapha, pitta, vāyu*, mucus, bile and air. So . . . or ordinarily you can understand, this is a combination; this material body is combination of flesh, bone, blood, mucus, stool, urine, and so many other things. That . . . we

are not self, but the foolish persons, they are taking this lump of matter, bones and flesh, accepting that, "I am this body." No learned man will take like that.

”--- https://vanisource.org/wiki/730817_-_Lecture_BG_02.11_-_London?hl=bodily|concept|cannot

“He said that all over the world, as many towns and villages are there, the name of Śrī Caitanya Mahāprabhu will be known. So His prediction was never to be foiled. So by His grace it is now becoming fulfilled. This is the real platform of United Nation. They are trying for United Nation, working for the last thirty years, but they have not been successful, neither they will ever be successful. That is our prediction. Yes. They'll never be successful. Because you cannot be united on the material platform. That is not possible. Because on the material platform . . . material platform means on the bodily concept of life: "I am this body." "I am Indian," "I am American," "I am Christian," "I am Hindu," "I am *brāhmaṇa*," "I am *śūdra*," all . . . so many "I am." All designation. So on the platform of designation there is not possibility of unity. That is not possible. Unity's possible on the spiritual platform. Those who are under the concept of this body, "I am this body," they have been described in the *śāstra* as *go-kharaḥ. Go* means cows, and *kharaḥ* means ass. *Sa eva go-kharaḥ*.

> *yasyātma-buddhiḥ kuṇape tri-dhātuke*
> *sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ*
> *yat-tīrtha-buddhiḥ salile na karhicij*
> *janeṣv abhijñeṣu sa eva go-kharaḥ*
> (SB 10.84.13)

Go means cows, and *kharaḥ* means ass.

So this Vṛndāvana *tīrtha*, if somebody comes here with the bodily concept of life, he does not derive any benefit. *Yat-tīrtha-buddhiḥ salile. Salila* means water. Just like generally people come here, take their bathing in the Yamunā River, and they think, "Now my business is finished. I came to Vṛndāvana. Now I have taken my bath in the Yamunā River and purchased some things from here. Now let me go home. I have finished my *tīrtha*." But *śāstra* says: "No. That is not *tīrtha*." *Janeṣv abhijñeṣu.* If you want to purify yourself, then in the *tīrtha* you must find out *abhijña. Abhijña* means one who knows. One who knows. What that knowing? One who knows Kṛṣṇa. That is Caitanya Mahāprabhu's mission. *Yei kṛṣṇa-tattva-vettā, sei guru haya* (CC Madhya 8.128). One who must know who is Kṛṣṇa. This morning I met one gentleman. So in his house I saw that, "*Prabhu*." So I asked him, "Who is that *prabhu*?" So he says: "He has no name." Just see the fun. He's living in Vṛndāvana, he does not know the name of *prabhu*. Just see his position. *Prabhu* is Kṛṣṇa. *Prabhu* means *īśvara. Īśvara* means controller. A *prabhu* means proprietor. So Kṛṣṇa says in the *Bhagavad-gītā*:

> *bhoktāraṁ yajña-tapasāṁ*
> *sarva-loka-maheśvaram*
> *suhṛdaṁ sarva-bhūtānāṁ*
> *jñātvā māṁ śāntim ṛcchati*

(BG 5.29)

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
(BG 7.7)

Aham ādir hi devānām (BG 10.2). These words are there. And he's living in Vṛndāvana, he does not know who is his *prabhu*. This thing is going on. (aside) You can go behind him. Yes. This man is . . . you are dozing. Hmm.

So, so long one will remain in the bodily concept of life, he cannot understand *prabhu*, or Kṛṣṇa. That is not possible. So to understand this *prabhu* it requires many, many births. That is also said in the *Bhagavad-gītā*. Kṛṣṇa says, *bahūnāṁ janmanām ante jñānavān māṁ prapadyate* (BG 7.19). Because foolish person cannot understand *prabhu*. Another place Kṛṣṇa says:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuriṁ-bhāvam āśritāḥ
(BG 7.15)

So this . . . we . . . our this Kṛṣṇa consciousness movement is to understand the *prabhu*, who is *prabhu*, who is the master, who is the Supreme Absolute. This is Kṛṣṇa consciousness movement: to understand the supreme *prabhu*, or master, or the controller, and surrender unto Him. This is the process, simple process. That *prabhu* you can under . . . cannot understand by mental speculation. That is not possible. *Nāyam ātmā pravacanena labhyo na bahunā śrutena* (Kaṭha Upaniṣad 1.2.23). There are many Vedāntists, many scholar in Vedic literature, but they do not know who is his *prabhu*. They will say "*prabhu*," but I ask him, "Who is your *prabhu*?" that they cannot say. Or they will not utter the name of the *prabhu*. Caitanya Mahāprabhu said that *māyāvādī haya kṛṣṇe aparādhī* (CC Madhya 17.129) They will charge . . . they will call "Brahmā," "Caitanya," "Paramātmā," "*Prabhu*," but he will never utter the name of Kṛṣṇa. This is their disease. This is called Māyāvāda disease. Therefore, because people are so poor in knowledge, *alpa-medhasaḥ*, brain substance is very little, they cannot understand Kṛṣṇa. Therefore Kṛṣṇa Himself appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu.

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“
CC Madhya 8.128 (1975)
TEXT 128

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

SYNONYMS

kibā — whether; vipra — a brāhmaṇa; kibā — whether; nyāsī — a sannyāsī; śūdra — a śūdra; kene — why; naya — not; yei — anyone who; kṛṣṇa-tattva-vettā — a knower of the science of Kṛṣṇa; sei — that person; guru — the spiritual master; haya — is.

TRANSLATION

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra-regardless of what he is-he can become a spiritual master if he knows the science of Kṛṣṇa."

PURPORT

This verse is very important to the Kṛṣṇa consciousness movement. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a brāhmaṇa and was situated in the topmost spiritual order as a sannyāsī, it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the śūdra caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system of varṇāśrama-dharma there are various duties for the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Actually the brāhmaṇa is supposed to be the spiritual master of all other varṇas, or sects, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, sannyāsī, gṛhastha or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the Hari-bhakti-vilāsa that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also states that although one is situated as a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, vānaprastha, gṛhastha or sannyāsī, if he is conversant in the science of Kṛṣṇa he can become a spiritual master as vartma-pradarśaka-guru, dīkṣā-guru or śikṣā-guru. The spiritual master who first gives information about spiritual life is called the vartma-pradarśaka-guru, the spiritual master who initiates according to the regulations of the śāstras is called the dīkṣā-guru, and the spiritual master who gives instructions for elevation is called the śikṣā-guru. Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a brāhmaṇa, kṣatriya, sannyāsī or śūdra. This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the śāstras. In the Padma Purāṇa it is said:

na śūdrāḥ bhagavad-bhaktās
te 'pi bhāgavatottamāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a śūdra, even though he may have been born in a śūdra family. However, even if a vipra, or brāhmaṇa, is very expert in the six brahminical activities (paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of caṇḍālas yet is well versed in Kṛṣṇa consciousness, he can become a guru. These are the śāstric injunctions, and strictly following these injunctions, Śrī Caitanya Mahāprabhu, as a gṛhastha named Śrī Viśvambhara, was initiated by a sannyāsī-guru named Īśvara Purī. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhavendra Purī, a sannyāsī. According to others, however, He was initiated by Lakṣmīpati Tīrtha. Advaita Ācārya, although a gṛhastha, was initiated by Mādhavendra Purī, and Śrī Rasikānanda, although born in a brāhmaṇa family, was initiated by Śrī Śyāmānanda Prabhu, who was not born in a caste brāhmaṇa family. There are many instances in which a born brāhmaṇa took initiation from a person who was not born in a brāhmaṇa family. The brahminical symptoms are explained in Śrīmad-Bhāgavatam (7.11.35), wherein it is stated:

yasya yal-lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

If a person is born in a śūdra family but has all the qualities of a spiritual master, he should be accepted not only as a brāhmaṇa but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore introduced the sacred thread ceremony for all Vaiṣṇavas according to the rules and regulations.

Sometimes a Vaiṣṇava who is a bhajanānandī does not take the sāvitra-saṁskāra (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaiṣṇavas-bhajanānandī and goṣṭhy-ānandī. A bhajanānandī is not interested in preaching work, but a goṣṭhy-ānandī is interested in spreading Kṛṣṇa consciousness to benefit the people and increase the number of Vaiṣṇavas. A Vaiṣṇava is understood to be above the position of a brāhmaṇa. As a preacher, he should be recognized as a brāhmaṇa; otherwise there may be a misunderstanding of his position as a Vaiṣṇava. However, a Vaiṣṇava brāhmaṇa is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a brāhmaṇa and a Vaiṣṇava. They are under the impression that unless one is a brāhmaṇa he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

If one becomes a guru, he is automatically a brāhmaṇa. Sometimes a caste guru says that ye kṛṣṇa-tattva-vettā, sei guru haya means that one who is not a brāhmaṇa may become a śikṣā-guru or a vartma-pradarśaka-guru but not an initiator guru. According to such caste gurus, birth and family ties are

considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word guru is equally applicable to the vartma-pradarśaka-guru, śikṣā-guru and dīkṣā-guru. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu's intentions: pṛthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma. Śrī Caitanya Mahāprabhu's cult must be preached all over the world. This does not mean that people should take to His teachings and remain śūdras or caṇḍālas. As soon as one is trained as a pure Vaiṣṇava, he must be accepted as a bona fide brāhmaṇa. This is the essence of Śrī Caitanya Mahāprabhu's instructions in this verse."---
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" sb/4/12/4 TEXT 4

ahaṁ tvam ity apārthā dhīr

ajñānāt puruṣasya hi

svāpnīvābhāty atad-dhyānād

yayā bandha-viparyayau

SYNONYMS

aham—I; tvam—you; iti—thus; apārthā—misconceived; dhīḥ—intelligence; ajñānāt—from ignorance; puruṣasya—of a person; hi—certainly; svāpni—a dream; iva—like; ābhāti—appears; a-tat-dhyānāt—from the bodily concept of life; yayā—by which; bandha—bondage; viparyayau—and misery.

TRANSLATION

Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

PURPORT

The conception of "I" and "you," ahaṁ tvam, as separate from each other, is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Kṛṣṇa, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body, there is no such distinction as "hands" and "legs," for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as "I" and "you"

because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that “everything is one.” Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional, material existence begins. The conception of independent existence is therefore like a dream. One has to be in Kṛṣṇa consciousness, his original position. Then he can be freed from material bondage.
”--- sb/4/12/4

“sb/5/1/40 TEXT 40

bhū-saṁsthānaṁ kṛtaṁ yena

sarid-giri-vanādibhiḥ

sīmā ca bhūta-nirvṛtyai

dvīpe dvīpe vibhāgaśaḥ

SYNONYMS

bhū-saṁsthānam—the situation of the earth; kṛtam—done; yena—by whom; sarit—by rivers; giri—by hills and mountains; vana-ādibhiḥ—by forests and so on; sīmā—boundaries; ca—also; bhūta—of different nations; nirvṛtyai—to stop fighting; dvīpe dvīpe—on the various islands; vibhāgaśaḥ—separately.

TRANSLATION

“To stop the quarreling among different peoples, Mahārāja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another’s property.”

PURPORT

The example set by Mahārāja Priyavrata in marking off different states is still followed. As indicated here, different classes of men are destined to live in different areas, and therefore the boundaries of various tracts of land, which are described here as islands, should be defined by different rivers, forests and hills. This is also mentioned in relation to Mahārāja Pṛthu, who was born from the dead body of his father by the manipulation of great sages. Mahārāja Pṛthu’s father was very sinful, and therefore a black man called Niṣāda was first born from his dead body. The Naiṣāda race was given a place in the forest because by nature they are thieves and rogues. As animals are given places in various forests and hills, men who are like animals are also destined to live there. One cannot be promoted to civilized life unless one comes to Kṛṣṇa consciousness, for by nature one is destined to live in a particular situation according to one’s karma and association with the modes of nature. If men want to live in harmony and peace, they must take to Kṛṣṇa consciousness, for they cannot achieve the highest standard while absorbed in the bodily concept

of life. Mahārāja Priyavrata divided the surface of the globe into different islands so that each class of men would live peacefully and not clash with the others. The modern idea of nationhood has gradually developed from the divisions made by Mahārāja Priyavrata.
”--- sb/5/1/40